A SERMON

Preached on the 29th of May 1661.
THE DAY OF
His *MAJESTIE'S BIRTH,*
AND HAPPY
RESTAURATION,
After a long Exile, to His CROWN
and KINGDOME.
Before His EXCELLENCY
WILLIAM Ld MARQVIS
of NEWCASTLE.
at his House of WELBECK.

By
CLEMENT ELLIS M. A. Houshold
Chaplain to his EXCELLENCY.

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TO

HIS EXCELLENCY

WILLIAM

Ld *MARQVIS OF*

NEW-CASTLE,

PRIVY COUNCELLOUR

TO HIS

MAJESTY, &c.

My moſt Noble Lord and Patron.

May it pleaſe your EXCELLENCY,

THE Duty which I owe, firſt unto *GOD*, as his *Miniſter*, then to my *SOVERAIGN*, as his *Subject*, and in the next place to Your *EXCEL-*

LENCY, as Your *Domestick Chaplain*, made the *threefold cord* whereby I found my self indispensibly obliged, to contribute that little I was able, towards the Solemnity of that memorable and happyest *Day*, which this poor *Kingdome* hath in many yeares beheld. And having, after my *weak* manner, preach'd this *plain* and *short Sermon*, which had then *Your* Excellency's *approbation*, and (I hope) since GOD's *pardon* for my failings therein; I had very well satisfied my self; as I shall alwayes have great reason to doe, when by *serving* GOD, I can *please* Your EXCELLENCY. I confesse, I then understood no *obligation* that lay upon

upon me to doe, what now *I* am *commanded* to doe, to preach it over again this *Second* time to the World; beeing (*I* bleſſe *GOD* for it) yet uninfected with that *ambitious* itch of making my ſelf known abroad, and loving to be *gazed* upon, as ſome-body by the *Multitude*. 'Tis very fitt that *they*, and *onely* they, ſhould wear great *names*, who have great *meritts* to ſupport them; and that *they* alone ſhould be permitted to præſent their labours to the *publike* eye, whoſe great *abilities*, by being ſo made *manifeſt*, may become more inſtrumentall to the *publike* Good: But (My *LORD*) Your *HONOUR* ſeem'd very well to *underſtand*

derſtand the extent of that *Talent* wherewith GOD hath intruſted mee, when You preſented mee to the charge of my *little Flock* in the Country; but too much to *value* it, when You committed to mee that *other* of Your *Family*: being thus *entertain'd* and *employ'd*, *I* need not ſeek abroad for more *worke* or more *honour*: and therefore (My *LORD*) that *I* now expoſe this *rude* piece, & my *ſelfe* with it, to the *forward cenſures* of all that ſee it, it is a piece of *meer Obedience* to Your *EXCELLENCY'S* expreſſe, and indeed, *importunate* Commands: *I* alwayes reſolving, ſoe farre as they are *Juſt* (and *I* know they will ever be moſt exactly ſo) rather to *ſuffer* by them, then to *diſobey* them. *I*

I have often heard Your *EXCELLENCY*, and My Lord, (would it signifie any thing to say what *pleased mee*) I would say, with much *pleasure* I have hearken'd to You, discoursing of that satisfaction You reap'd, from that sweet *privacy* and *retirement* his *MAJESTY* is pleased to grant Your *LORD-SHIP* here in the *Country*, where You live free from the *Noise* and *Cumbrance* of *Court* and *Citty*. Indeed, the greatest *reward* his *MAJESTY* can possibly recompense Your *matchlesse* services withall, is thus to bestow *YOUR-SELF* upon *YOUR-SELF*; and I know You think it greater happinesse to enjoy *My LORD MAR-*

MARQVIS of *NEWCASTLE* at *WELBECK*, then all the *Offices* and *Honours* which your *exemplary Loyalty* has meritted: And there's all the reason in the World for it, that *Hee* who hath so *Nobly* sacrificed the *Faireſt* of his *Yeares*, and the *Ampleſt* of his *Revenues*, to the service of his *King* and *Country*, should now have leave to Consecrate the *remainder* to his *Health* and *Quiet*. My LORD, could I ever hope to *merit* of Your EXCELLENCY, *I* would not yet leave begging a *Favour* of the *ſame* kind; that, as *I* have an *Honourable* place in Your *Family*, so *I* might live *retiredly* from all the world beſides. But seeing (My

LORD)

LORD) Your commands lye ſo *heavy* upon me, I will endeavour to bear them with the beſt ſtrength *I* have, and ſtill incourage my ſelfe with this confidence, that it is all one with Your *EXCELLENCY* to *Command* and *Patronize*: And therefore after others have ſerved in their ſolemne joyes, with all becoming *State* and *Magnificence*, *I* hope *I* may (atleaſt) obtaine a *pardon*, If *I* make bold to drop in, in the *Rear*, and offer too my *poor diſh of cold water in the name of a Diſciple*. Many, 'tis true, goe *before* mee, and it is very *fit* they ſhould; Others come with *richer cloathing*, and *finer language*, and why not? *They that weare ſoft rayment*, and *they that ſpeak*

soft words too, are in Kings houses. It is the great *freedome* Your *EXCELLENCY* is pleas'd to indulge me, to speak mine *owne sense* in mine *own words*, fully and freely; and *I* am so much the servant of my *greatest Master*, that *I* greedily embrace all the *Liberty* can be granted mee in this kind. If there be any thing in this short Discourse, distelishing to the palates of those that read it; it will be enough for mee to tel them, it is a *Sermon*, and therefore not *purposely* suited to any man's *humour*: and yet, *I* will adde; it hath passed Your *EXCELLENCY'S approbation*, and that will be enough to answer whatever may be objected against it. Let men say what they

they will, *I* have abundantly ſatiſfied my ſelfe, by praying that *all*, even they that *diſpiſe* it (if it be poſſible) may be *better'd* by it; and in taking this opportunity of expreſſing my ſelfe, by this, as by all *honeſt* meanes, *I* ſhall alwayes labour to doe, My LORD,

Your EXCELLENCY'S

moſt obedient Servant,

and Chaplain

CLEM. ELLIS.

Pſal: CXVIII. v: 22,23,24.

v: 22. *The ſtone which the builders refuſed, is become the Head-ſtone of the Corner.*

23. *This is the* LORD's *doing, and it is marveilous in our Eyes.*

24. *This is the day which the* LORD *hath made, we will rejoyce and be glad in it.*

SHould the great GOD forbeat to expreſſe his Goodnes towards the ſinfull ſons of men, 'till man begin to underſtand what is beſt for himſelf; we ſhould ſoon become all as *mi-*

ſerable, as at preſent we are *ignorant*; we ſhould die in our ſins, and drop into Hell, ere we would underſtand the happynes of an Heaven, or the lovelineſſe of that way which leads unto it. And yet doth our groſſeſt *Ignorance* fall much ſhort of our *perverſenes*; what now aggravates our *guilt*, and (without a timely repentance) will adde to our *torments* hereafter, is this, that we ſo often *know* what we ought to *doe*, when we yet ſtubbornly refuſe to *doe* what we *know* to be our duty. So that if our good GOD did delight only there to ſhew *Mercy*, where he meets with *meritt*, did he not, on the contrary, love to *magnifie* his *Goodnes*, by pittying even thoſe, whoſe dayly buſines it has been to *provoke* his *Juſtice*: Bleſſings would ſoone be as rare, as Sins are rife; and Heaven would at laſt be as empty of *men*, as Hell is of *Saints*.

But (Bleſſed be our Good GOD!) *his mercy endureth for ever*. The unnaturall ſinner ever *Kicks* and *ſpurns* at the yerning bowells of a tenderly compaſſionate Father;

and they onely *ſmell* the more, and *extend* the wider towards the miſerable wretch; even ſo wide, till they reach a *Miracle*; ſuch a miracle as forceth Stupidity it ſelf into wonder and *Admiration*; yea ſuch a wonder as cannot contain it ſelf, but ſuddenly breaks forth into a ſignall *joy*, and a ſolemne *thanks-giving*. This, and more then all this, we read in the Text.

1. A bleſſing proffer'd, no ſooner proffer'd but rejected, and though rejected, yet ſent againe, and that with advantage. *The ſtone which the builders refuſed is become the Head ſtone of the Corner.*

2. This great mercy thus rejected, and thus returning, is (as it ought to bee) humbly acknowledged, highly admired. *This is the* LORD'S *doing, and it is marvailous in our Eyes.*

3. This great wonder and Humility are ſeaſonably ſeconded with an Hearty Joy, and Solemne Thangs-giving. *This is the day which the* LORD *hath made, we will rejoyce and be glad in it.*

Thus,

Thus, the *Text* wants nothing that's fit for the *day*, presenting us with a *Wonderfull Blessing*, an *Humble Reception*, and a *Joyfull Thanks-giving*: In all which we shall briefly consider, first, the History and the Doctrine, next, the Parallel and the Use.

1. We begin with the great *Blessing* concerning which, let us enquire, 1. What it was? 2. To whom it was proffer'd? 3. What welcome it found?

1. This *Blessing* in the Metaphor, is a *Stone*, in the History, *David* in the Prophecy, *Christ*: and whether *David*, the Type of *Christ*, or *Christ* the Seed of *David*; still wee shall find it a Precious *Stone*, and a great *Blessing*.

1. The *Stone* in the History is *David*, that holy King, in whose Royall *Person* most of the Happinesse of the *Old*, & in whose Heavenly *Seed* all the Happinesse of the *New Israel of GOD* did consist: *David* the *Author* and the *Subject* of this Gratulatory hymne, an Hymne composed and set for the Solemne Quire of Israel to be sung by them in their

joyfull

joyfull commemoration of the happy return of *God's Anointed*, and their long exiled *King*: He is the *ſtone*. A *ſtone* hewen out of the rock, by *God's* own hand; conſecrated with the Holy Oyle by *God's* own Propher; ſet apart by *God's* appointment, to ſmite down the great *Goliah* of the Philiſtines; to daſh in pieces the Tyranny of a wicked *Saul*; to cruſh to nothing the Enemies of *God* and of his choſen *Iſrael*. A *ſtone* fitted and ſquared to be the foundation, and pillar of his *Hieruſalem*, his *Sion*; ſolid and *firme*, ſuch as the hotteſt fires of Perſecution could not crack; nor all the ſtormes and tempeſts of Affliction impaire; of that weight, and ſo well fixable, that all the ſtrength and art of Sathan and his Inſtruments could not remove or ſhake it: but ſtill he ſtood faſt, the Foundation, the Pillar, the ſure ſtay and ſupport of *God's* Church and People committed to his Charge. Hee is the *ſtone* in the Hiſtory: which in the Prophecy is—

2. *Chriſt IESVS* our *Lord*, the everlaſting *ſeed* of *David*. The ſure *rock* of our *Salva-*

tion. So *He* himſelf applies the text to himſelfe. (*Math*: 21.) and after him, his Apoſtle St *Peter* (1 Pet: 2.) *He*, who was a *ſtone of ſtumbling*, and *a Rock of Offence*, to the *Iew* firſt, and then to the *Gentile*; is a moſt ſure hold, and a ſtrong Tower of defence to all thoſe that ſtedfaſtly believe in him; the firme and everlaſting Foundation of the *New Hieruſalem*: the chief *corner-ſtone*, *In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord. Epheſ*: 2. 20 & 21. This is the living *ſtone*, of which that former was no more but the bare ſhadow: the *ſtone* whereon our Hopes, our Comforts, our preſent priviledges, and our future Inheritance, all are ſurely founded: the Rock on which, if we be once well bottomed, let the *winds blow*, and *the waves beat*, and all theſe with all the violence they can, yet ſhall we ſtand ſure and unſhaken to all eternity. Theſe be the *ſtones* here proffer'd in the Text, *David* firſt and afterwards *Chriſt*; and (what I would deſire you to note) both theſe *Kings*

A good *King* is indeed a moſt precious *ſtone*, the moſt ſolid foundation of the Church's peace and the Peopl's happynes: remove this *ſtone*, and the whole houſe comes down upon your head; touch but the *Lord's anointed*, and you disjoint all, the whole Kingdome ſhatters into confuſion; all falls into pieces, and all the wit of man is not able to bind it up again: Proofs and inſtances of this ſad truth we have too many, our own lamentable experience, ſtill freſh in our memories, renders all citations of them at preſent needleſſe: Hereby we have found, that whoſoever wildly puſhes at theſe ſacred *ſtones*, he onely runs his head againſt an hard Rock, which though he ſhould have the unhappy ſtrength to ſhake a little, yet he ſhall be ſure withall to daſh out his own brains; at leſt he muſt expect to receive ſuch a wound, as cannot eaſily be healed but he is like to bleed into a too late repentance: He that fights againſt the *powers* ſet up by God, can onely beat the skin off his own fingers. It will be therefore our *Prudence* as

well as our *duty*, not to ſtrike with too much violence upon theſe holy *ſtones*, leſt like men hammering too boldly on a good flint, wee thence produce ſuch a fire as will not again be quenched: *Saint Paul* dares not warrant ſo ſtrange a Confidence, when he tels us, (*Rom.* 13.) *They that reſiſt the power ſhall receive to themſelves Damnation*. Rather pray we, that we may never come to want ſuch a *Stone* as God here profer'd in the Text. but,

2. To *whom* did he proffer it?

Even to *thoſe*, who wanted not eyes to ſee it, nor experience to underſtand the worth and value of it, nor skill ſufficient to make a right uſe of it. *David* was profer'd, not to the poor *rude Iſraelites*, that could not diſtinguiſh their right hand from their left, but to the *Grandees* of *Iſrael*, to *Saul* and his *Councellours*; whoſe buſineſſe and Profeſſion it was to deal in ſuch *Stones*. Our Bleſſed *IESVS* was profer'd, not onely to a few blind Gentiles, who had all their knowledg but at the ſecond hand; the wonder had

not

not been great if theſe had refuſed what they ſo little underſtood; but he was proffer'd to the *Wiſe men* and *Rulers* of the *Iews*, to the great *Maiſter-builders* of that Church, *Scribes* and *Phariſees*, *Lawyers* and *Doctors*; thoſe that knew the *Law*, and had read the *Prophets*, and underſtood what was fore-told, and prefigured concerning him: whoſe bare *acceptance* of him, had been precedent and warrant enough for the Peoples *Faith*; as appears by that queſtion (*Iohn* 7, 48.) *have any of the Rulers or of the Phariſees believed on him?* So would they doubtleſly have ſaid, Have any of the *Rulers* or *Phariſees receiued* this *Stone*? If they have, then ſo will *we*.

This is God's method, he ſo proffers his great *Bleſſings* as to leave the refuſer without excuſe; to thoſe who beſt could diſcerne the worth of it, and therefore ſhould firſt in all reaſon have begun to uſe it, was this Gift proffer'd: leſt afterwards they ſhould goe about to excuſe themſelves with a *Non novimus*, *we knew it not*: The fitteſt *Bleſſing* to

the

the fitteſt *perſons*, the *ſtone* to the *builders*.

3. Lett's now ſee, what's it's *welcome*.

Indeed very *courſe* and more *ſtrange*, conſidering the perſons to whom it was proffer'd: ſo *fooliſh* were they, or ſo *ſelfiſh*, or *both*; they *refuſed* it.

1. *David* is thruſt out from the preſence of *Saul*, banniſh'd the Land, driven into Caves and Dens, to lead a ſad & melancholly life with Bears and Tygres; or at beſt, amongſt ſtrangers, too frequently more inhumane and barbarous, then thoſe beaſts of prey. He is hunted like a ſilly partridge upon the Mountains, and no means that a cruell and jealous *Saul* could invent, left unattempted, to rid him of his Kingdome and the world at once.

2. And in this particular too, was our Bleſſed JESVS, very truly the *Son of David*. He is *refuſed* of his own People and Nation: rejected by the chief *Rulers*, and *High-prieſts*, with a- No King but *Cæſar*: - Not this man, but *Barabbas*. Any murtherer, rather then the Lord of life; a bloody Tyrant,

Tyrant, rather then the God of mercies; away to the *Croſſe* with him. This is the very voyce of the builders, No ſtone of God's ſquaring for our building, out with it amongſt the rubbiſh: Give us rather a *Nero*, any lump of clay kneeded up in Chriſtian blood: Give us ſuch ſtones as will admit of no Cement, but what's made of the *blood of us and of our Children*: that blood which *Cæſar* ſheds, be it on the heads of us and ours, but this ſtone which God would in mercy beſtow upon us, be it thrown out into the ſtreets, and trampled under our feet forever. This is the language of theſe prudent *builders*.

Thus, even thus doe the *builders* too often prove the unhappy *demoliſhers*, and when they ſhould ſtrengthen, raſe to the ground the walls of *Hieruſalem*: whileſt they lay their own *ambition*, their *Humors*, and their *Intereſts*, the onely Foundations of all their actions; they are ſure to *refuſe* that *ſtone*, which is ſent down from Heaven. Here's the Wiſedome of the Wiſe, this is the Coun-

ſaile

ſaile of the Prudent, when they have not God before their Eyes. The *ſtone is refuſed*, which yet in ſpite of all their little Policies, and petty devices, ſhall moſt certainly return the *Head-ſtone of the building*. Which brings us from the Folly and Baſeneſſe of the *builders*, to the unerring Wiſedome, and Conſtant Goodneſſe, of *God Almighty*.

They caſt out the *ſtone*, *God* brings it in again, *They* reject it with *ſcorn*, *He* ſets it in with *advantage*, *They refuſe* it as uſeleſſe, and unfit for any thing, *He reſtores* it the Beuty, the ſtrength of the whole Fabrick.

David, after his long and tedious exile, is call'd home again, even by thoſe ſame perſons who at firſt were as ready as any to reject him; with the ſhouts and acclamations of *Iſraal* he is welcomed, and made the Glory of that people, and their bulwark, by whom he had been ſo much ſleighted.

And thus was it with the great *Rock of our Salvation*, after his numerous and grievous ſufferings, hardly ending in a bitter and a ſhamefull death; He roſe again, and aſcended

cended into Heaven in Glory and Triumph, and is become the *Head* of the *Universall Church*, and the onely Sanctuary those very Enemies who refused him can confide in.

God will have his designe, let man do his worst; he will make all those in his due time to understand their own folly, who would not when they ought, embrace his Counsaile. The *Stones* which He sends are more precious in his eyes then to lye always unreguarded on a Dunghill; *David's* Palace and Kingdome shall not forever be a Cave and a wildernesse; *Christs* Crown shall not alwaies be made of Thorned; Those Cruell hammerings, and rougher usages, which the despised *stone* at present undergoes, shall not break and Crush it, but, on the Contrary, Square and smooth, and polish it, and make it the more serviceable, and fitter for the building; His Enemies at length shall know, that those many torments they barbarously inflicted on him, shall reflect with doubled force upon themselves; and by a seasonable and unexpected restauration they shall be made to acknowledge, that the undeserved exile of their

David, was not the punishment of his Sins, but the greatest curse could be lay'd upon his very Persecutors.

And here, on the one hand, we may clearly behold, the folly and blindnesse of worldly men, even of those who would fain be esteem'd the wisest and skilfull'st *builders* & repairers of a broaken state; on the other hand, the Infinite Wisedome and Providence of *God*, even in those actions which seem lest considerable to the dim eyes of men. Here we see man's Unworthynesse and perversnesse in slighting and *refusing* the very choisest of God's blessings, *there* God's Infinite mercy and unalterable Goodnesse in *redoubling* his blessings after they have been *refused*: In short, *here's* man's Impiety in rejecting the *stone* which *God* had design'd, and by *proffering* it, Commended: *there's God's* Justice in making that despised *stone* to become at last, all that he intended it for at first, even the *Head-stone of the Corner.*

2. Thus are we, from the *wonderfull mercy*, come to the *cheerfull reception* thereof. It is received (as so great a blessing ought to be) with an *humble* acknow-

acknowledgement of the Author, with an *high admiration* of the Mercy.

1. This is the Lord's doing: *There* King *David* acknowledgeth, and there he would have all thoſe that joyne with him, to acknowledge the *Divine Author* of this great bleſſing. To the *Honour* & *Glory* of his *gratious* G O D, to the *Comfort* and *Iuſtification* of the late *ſuffering David*, to the *ſhame* & *confuſion* of his once *inſulting perſecutors*, he utters it aloud -- *It is the Lord's doing*. The Reſtauration of this Royall perſon, and in him of Iſrael's happines, was a work more peculiarly & properly the *Lord's* whereby he was wõderfully pleaſed to exhibit to the world, as it were, under his hand and ſeal, a moſt ſignall teſtimoniall of *David's* Juſt and Righteous cauſe: Moſt things He brings to paſſe by ſuch ordinary & common Inſtruments, and after ſo plain and eaſie a manner and method, that, though they be the *Lord's doings* too, yet the homelineſſe of the viſible Inſtrument, together with the frequency of ſuch operations, keep us from taking ſo much notice of them, as we ought to doe: But ſuch rare and remarkable paſſages of providence as this was,

cannot goe by us without a due observation; a ſeaſonable wonder, and an humble reflection upon the glorious and Omnipotent agent: If *David* had yet had any viſible meanes left him, of ridding himſelfe out of Danger, and attaining unto that Crown, which was fitted by *God* for his head, they would have been leſſe apt through the multitude of humane means, to eye the hand of *God* in his advancement: But that he ſhould be reſtored even *now* and *thus*, whoſe *doing* ſhould *this be* but the LORD's? for

1. Behold the poor exiled Prince, wandering to and fro, in a rude wilderneſſe, as deſtitute of all hopes to man's thinking, as of companions: his ſtrength failing him, his lovers and his friends ſtanding aloof from his Soul, many enemies on all ſides, and perhaps ſome few well wiſhers, but, alas, no helpers:

2. Behold the ſweetneſſe of his generous & Princely Soul, abhorring to be cruell more then deſiring to be King: more delighting in Mercy, and contented in his ſufferings, and confiding in his GOD, and reverencing a King, though a Saul, a Tyrant, then to revenge himſelf, when

GOD

GOD had put the life of his Enemies into his hand.

3. Behold his Enemies, for multitude innumerable, for malice implacable, for Intereſt inſatiable; no force could ſubdue, no Reaſons perſwade, no condeſcenſions mollifie, no hopes of a reconciliation or agreement upon terms or articles; ſo that in the *firſt* place to the *Glory* of the *Author* we muſt confeſs--*It was the LORD's doing.*

And *again*, for the Juſtifying of *David's* righteous cauſe, and for the abatement of his *adverſaries* confidence and boaſting, he ſhewes, it was the LORD's doing. Proſperity and Succeſs accompany'd with Oppreſſion and Violence, make but a ſlender argument, for the Honeſty and Innocence of a thriving Tyranny: but a ſudden promotion out of the duſt, by an unexpected hand from Heaven, conducting a poore rejected *David*, through the fury of his Enemies, into the embraces of his friends, fró a Cave to a Throne, may beget a very ſtrong perſwaſion of a *Righteous cauſe*: when the mouth of the fierce Lyons are cloſed by a *naked Daniel*; when the extreame raging of a fiery Furnace is ſtill'd and

cool'd at the approach of three *fetter'd Innocents*; when the Bolts fall off, and the doors fly open without a Key or a File, to set the *shakled Apostles* at Liberty; who will not presently say, that *GOD*'s favour is Sanctuary enough for an Injured Innocence; his purpose to save, armour enough against man's endeavours to destroy; that there is no Policy against Providence, no stratagem against Heaven? Had *David* by force of armes, with a great Hoste of men enter'd the Land, and so made havock of his Enemies, the residue of them might still have cheer'd themselv's up with such hopes as these, that seeing there were yet more men in the world, they might yet come to regain all, as they got it a first, or lost it now, by an *arme of flesh*. But now when they behold the *LORD* making *bare* his *own arme* from Heaven, & shewing himself mindfull of *David* in his lowest condition, bringing all the subtile devices of the long prosperous sinner to none effect, & without the help of man, even against all the projects of man, restoring his *Anointed* to his own: how can they chuse, but seeing, be amazed & wonder, be silenced, and condemning themselves

ſelves and their own Folly, with all humility, at leaſt, with ſhame and confuſion of face acknowledg, that *it is the* LORD*s doing*? and therefore

2. Truly Marveilous in our eyes.

Indeed all the works of *GOD*, when conſider'd as they ought to be, are *wonders*, but ſuch works as this was, the more immediate *doings* of the LORD, are to be acknowledged above meaſure *wonderfull*: Conſidering

1. The *rarity* of them, ſuch bleſſings come not every day, the LORD *makes a Day* for them, and by them. He is not altogether prodigall of his Miracles, but reſerveth them for ſpeciall occaſions, and for great Ends: that he may thereby manifeſt his power in the weakneſſe of his ſervant *David*, and his adverſary's weakneſſe and folly, in the very height of their policy and Confidence; and the equity of *David*'s cauſe in the midſt of his Enemies triumph: Ordinarily *GOD* works by common and known methods, but when ſuch a ſingular act of Providence, as unuſuall and new, as true and effectuall, diſcovers it ſelfe to our view, muſt it not be *marveilous in our eyes?* 2. A-

2. Again, when ſuch deliverances are wrought by methods ſo farre above all, both expectations and Inventions of friends; and not onely ſo, but above all fears too and preventions of Enemies: when ſo many means formerly, in the eyes of man more likely, had proved utterly ineffectuall; ſo many endeavours and projects, in the opinion of moſt men ſtrong and ſure, had been altogether quaſh'd and fruſtrated; and yet notwithſtanding all this, the bleſſing, when even almoſt deſpair'd of, comes at laſt, and that with intereſt; *it* muſt needs be truly *marvellous*.

3. Once more, When GOD ſo works, that man doth not ſee it, yea even ſecretly in the hearts of thoſe who do not yet underſtand it, directing their actions to thoſe very ends which, it may be, they leaſt intended; ſtrangely, and ſecretly charming the Diſobedient into Duty, the Rebellious into Loyalty: when the promoters of *David's* exile, are made the main Inſtruments of his reſtauration; and all thoſe fretting *Shimeies* which would ſtill fain curſe, can or dare do nothing but bleſſe and congratulate: certainly, *This muſt needs be the* LORD's *doing, and altogether marvailous in our eyes*.

And

And as it was the LORD's *doing*, thus graciously to re-establish, what man had so stubbornly and scornfully rejected; so must it too be acknowledged *his doing*, to make these foolish men embrace what the second time he proffer'd them. However without all doubt, it is man's duty in receiving the many and great blessings which GOD of his infinite bounty confers upon him, to look upon them as *GOD's doings*, not as the rewards & purchases of his own *merits* and endeavours, & withall to admire therein the Goodnesse, the Power, the Wisdome and Justice of the Author and Donor; all which if we do but see as clearly as we ought and may, we shall not rest till we break out into an holy *Joy* and *thanksgiving*: after such a mercy and such a wonder, 'twere a greater wonder yet, if Israel should not be *Glad and Rejoyce*.

3. Which is the *third* branch of the Text. And truly *David* was never backwards, nor *David's* followers, to answer *God's* miracles of *Mercy*, with holy returnes of *Praise*. Whilest the Blessings of GOD descend upon the wicked as the

the dew of Heaven on a dung-hill, begetting nothing but a nauceous ſtench, & unwholſome weeds; when they meet with a *David* like the ſame dew upon a good and pleaſant Garden, they produce firſt a fair Spring-tide of ſweet and lovely flowers, and afterwards as full an harveſt of ſound and wholſome fruits, Good words of Praiſe, and better workes of Righteouſneſſe.

And, as private mercies challenge our private praiſes, ſo publike and *Nationall* bleſſings call for publike and *Solemne thanſgivings*: when the Crowne is reſtored to *David*, and *David* to his People, 'tis very fit that all *Iſrael* ſhould keepe *Holy-day*: And thus they did, and for this they have a double warrant.

Firſt, *David's* command, or (if any will rather have it ſo) his invitation. He ſends forth a Generall Summons unto *all Iſrael*, in the *ſecond verſe*; particularly to the *houſe of Aaron*, verſe the *third*, and in ſhort, *to all that feare the* LORD, at the *fourth verſe*: and all the reaſon in the world they ſhould comply with his will, who would ſhare in his happineſſe. And yet behold, a greater authority then *David's* is here, for--

Secondly,

Secondly, 'Tis the Day which the LORD *hath made*. He that *made* every *Day*, is pleased to *make* some *dayes* over againe and againe: and so hath he *new-made* by some extraordinary mercy or other all those dayes, which *Holy Church* has commanded us (in commemoration of the same) to keep *Holy*: such was *this Day*, made againe, by a new Sun-shine of his Speciall favour over the Land; a *Day* by a most glorious mercy, so guilded and dignified, that it were a profaneneſſe to ſully it with the low drudgeryes of our common employments: Graced it must be with hearts and countenances as *glad* and *cheerfull*, as the *day* it ſelf is *bright* and *glorious*.

There must be *gladneſſe* in the heart, not only in the mouth and in the cloathes: ſuch *new-made dayes* are to be celebrated with all inward cheerfulneſſe and alacrity of ſoul, proceeding from a ſweet and pleaſing ſenſe of *his* favour who *made* them for us: away with that grudging and Irkſomeneſſe of ſpirit, we meet with *Amos* 8.5. which is ever crying out, *when will the Sabboth be gone, that we may ſett forth wheat?* except wee pleaſe our ſelves in the obſervation of theſe

Daies, we cannot please the LORD that *made* them: And as *Gladnesse* is required; so is

2. *Rejoycing*: a signification of that *gladnesse* to the world; an externall expression and profession ought always to be the inseparable attendant of that internall affection which *GOD* delights in; thus were the feasts of old celebrated with shoutings, and soundings of trumpetts, and distributing gifts &c: all sober manifestations of Joy become that *day*, whereon *GOD* vouchsafes to manifest his Favour: Onely men are to take heed, how instead of be *glad* and *rejoyce*, they read, be *drunk* and *Prophane*: that were not to sanctifie but pollute the *Day*: *David* and his Subjects expresse their joy, by entring into the *Gates of Righteousnesse*, into the *Courts of GOD's house*, provoking mutually each other cheerfully to acknowledg, and heartily to sing aloud to his Honour and Glory, who had *done* such great things for them, whereof they are *glad*, with an -- *O give thanks unto the GOD of all GOD's for his mercy endureth forever.*

We have heard of the *Day* which the LORD once *made* for *Israel*, let us now descend to consider

sider the *Day* the LORD hath lately *made* for *England*: where it would be very easie, would it not be too tedious, almost in every particular to shew you, how *King David* and *his Day* is paralell'd by *King* CHARLES *the Second* (to whom God make many long and happy *Dayes*) and *his Day*.

How much of *England's* happinesse is bound up in the Prudence and Fortune of *England's Kings*: How long this famous Nation may possibly continue *one Body*, without *one Head*, How long those two great sides of this glorious Fabrick the *Church* and *State*, may stand firme and unshaken, as they ought to be, the beauty, the strength and support of each other, if not well knit together by these *Corner-stones*: Our ancient flourishing, and our late miserable and never sufficiently deplored condition, when compared together, will too manifestly evidence. We have known what it is to have *Kings our Nursing Fathers, and Queenes our nursing Mothers*: and how happily those two Twins the *Church* and *Common-wealth* did thrive, and grow, and flourish, when fed and cherished at such brests: and,

alas! we have to our sorrow found, what sad *Daies* those were, wherein *there was no King in our Israel*, days full of nothing but black clouds, raging winds, and fatall stormes, in which both *Gods* house and *Cesar's* were blowne downe to the ground, all honest and Loyall men driven out of the Land, or dispersed, and scatter'd, and hurled into the little narrow Corners of the earth, making privacy and poverty their sanctuary; nothing appear'd for many yeares together but the hortid face of Rebellion and confusion, no Religion, no Law, no Justice, no Charity, no Order, nay, nothing but the bare name of that, a meer pretence whereof was craftily imposed upon a deluded multitude as a sufficient warrant for their disobedience, & a sure basis for *Anarchy*, or what's nereest of Kin to it, a *Democracy*, indeed nothing but the bare name of Liberty. Was it ever thus, so long as *England* willingly embraced the *Corner-stones* which *GOD* proffer'd her? and did she ever want such præcious *stones*, till her *State-Architects* became altogether as wise as the foolish *builders* in the text, *refusing* the *stone* which *GOD* had prepared?

They

They rejected a *ſtone* ſuch as *England* never ſaw before, and therefore could never know how to prize ſufficiently; and I would to GOD, that it might truly be ſaid in diminution of their guilt, that *through ignorance they did it!* The ſingular worth and uſe of that *Head-ſtone* they firſt rejected (alas, ſo altogether brutiſh were we) nothing could teach us to underſtand, but the ſucceeding ruine of three moſt flouriſhing Kingdomes. A *ſtone* indeed he was ſo truly precious in himſelfe, and for thoſe many ſignal excellencies, which never ſhone brighter to the eye of the Chriſtian world, then (as ſuch true ſtones and Diamonds uſe to do) in the darkeſt night of his perſecution; that he was highly and deſervedly valued of all that knew him, is ſtill cabinetted up in the hearts and affections of thoſe that loved him, and ſhall (I doubt not) be found in the firſt row, in that great day, when *GOD ſhall make up his Jewells*. And as our *Corner-ſtone*, he was ſo exactly ſquared, ſo ſolidly laid by the great author of all piety and juſtice, that nothing but *Sathan* and *Envy* could find a fault. His Pious reign had left us nothing but a ſuperfluity of

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happinesse to be sick of, and his exemplary Clemency nothing but too much mercy to cōplain of, the noted softnesse and freedome of his nature, gave those rude flints that came against him too great an advantage over him: so good a *man*, and so gracious a *King*, that his most inveterate enemies had nothing else to fear, hardly to pretend, but that *God's house* would, by the help of such a *stone*, in a very short time, become more strong & glorious then their *own*. Late Posterity may indeed very well believe that *God* removed this *stone* so early, as too rich a Pearl to be thrown away upō such unworthy swine; but what faith will be so daring as to believe, that the very *Master builders* did reject this *stone* as uselesse and cumbersome. Oh! that it might be however forgotten in *Gath*, & silently bury'd in the streets of *Askalon*, how that a *Christian* Nation, an *English* Subject, rejected a *King* that was a *Saint*, & such a *Saint* as *CHARLES* the *First*! Oh, the desperate temerity of a blinded zeale! The insatiable fury of a covetous Sanctity! The horrible attempts of a malicious Hypocrisy! What execrable villanies barbarisme may execute when it walkes under

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the vizard of putity and Reformation! for The LORD's *Anointed was murther'd:*

And, can it be so much as thought, that those very *Builders* who were call'd together to make up the breaches, and repair the decayes in the walls of *Sion*, should thus rashly pull out, and dash in pieces in the open street the *Corner-stone* thereof; and afterwards contrive and labour to fill up it's room with such Rubbish as a *Common-wealth*, or such a rough and unhewen *Flint*, as that late prodigious *Tyrant*, which whilest with all their Art and skill they strove to fit and polliſh, they could never hope to produce anything but a fire to consume at once both the *builders* and the *building*? But will it not yet seem more strange and incredible, that even our *Spirituall builders* too, those that pretended to be joynt *labourers* with *Christ* for the *ædification* of his heavenly kingdome upon earth, should make in their *Pulpit* and their *Lecture-trade*, to mete out to their auditors such large measure of factions and seditious doctrine each *Market day*, and like the Jewish High-priests move and incense the People to run raging up and down

the ſtreets with a *Crucifie him, Crucifie him*, and never ceaſe watching at the doors, with their trayterous Petitions in their hands, till they had obtain'd their requeſt, the *Murder* of their *King*, and the *ruine* of his *Kingdom*? And yet ſuch unskilfull *builders* had unfortunate *England* on all ſides ſet on work, who had a farre greater longing to grow rich upon the ruines, then famous by the repairs of *Hieruſalem*.

Yet, as if this had amounted but to ſome light matter, and were a thing excuſable, or (as they would have it) very commendable: Obſerve how bravely and reſolutely they go on. It had pleaſ'd our Indulgent *GOD* to hew us out a *Second* moſt excellent *ſtone*, out of the ſame Royall rock; exactly ſquared and fitted for the ſame place, and dignity too: and this again the *Builders* reject, and throw as farre out of their ſight as out of their affections, ſaying within themſelves, as thoſe honeſt ſervants we know where, *This is the Heir, come let us kill him, and the Inheritance ſhall be ours*; thus ſtoutly reſolve they, that neither they themſelves who had been ſo long fools, would ever again grow wiſe; nor that

Church

Church, which they had ſo Sacrilegiouſly ruin-ed, glorious.

But there is no fighting againſt Heaven, the ſame wiſe hand which fixed this *Second ſtone* is an Omnipotent hand too, and hath fixed it. Even that ſame *Royall ſtone*, which (with ſhame we may ſpeak it) for ſo many years together had layen in the duſt, neglected by the People, Hated by the *Builders*, beat upon by ſtormes and Tempeſts; and hath felt the heavy hammers of his implacable Enemies; is now ſent home again, more ſolid and firme for all that Hammering, more ſound and undecayed by reaſon of that long obſcurity, more welcome and acceptable, after ſo long an abſence. With whom is reſtored a loſt Juſtice, a long time ſmoother'd amongſt numberleſſe Intereſts and Factions: a loſt Liberty, ſo long ſhackled by a moſt intolerable Tyranny and Uſurpation; a loſt Religion, ſo long buried in groſſeſt Atheiſme, onely with a fair flouriſh of Hypocricy, and an inſcription of Holineſſe over her grave: This *ſtone*, the Baſis of our Laws, the Pillar of our Church the Bulwork of our Peace, and I may truly adde,

the Landmark of our Eſtates, for whileſt he was removed, no man knew what to call his own, even this ſtone, uncrack'd by the blows of his Enemies, unmollified by the flatteries of his falſe friends, which the *builders* for ſo many years have ſhamefully *refuſed*, is now *become* (Bleſſed be our good GOD) *the Head-ſtone of the Corner.*

And now, Whoſe doing is this?

Whoſe but *his* who is the great *King of Kings, Protector of the Fatherleſſe, Wiſe, Mighty, and Juſt*, who *putteth down one, and lifteth up another*, and makes the moſt proſperous ſinners to *know themſelves to be but men*: He alone it is, that could do theſe mighty things for us, whereof we are *Glad*, he that hath ſo ſtrangly *turned againe the Captivity of Sion, that we ſeem yet like men that dream*: Now we ſee what that is, whereof our adverſaries ſo boaſted themſelves, *Divine Providence*; and in whoſe power it is, to ſtill the raging of the waves, and in whoſe hands are the Hearts of the Mighty; and by whom it is that *Kings* do reign.

This is a work which the LORD hath all

all this while reſerved to make his own *Doing*, that all the Earth might ſee, and be afraid, *becauſe there is a reward for the Righteous, there is a GOD that judgeth in the Earth.* This cannot be the work of any hand but *GOD*'s: for

1. If we caſt an eye back upon our gracious *David* whileſt under the cloud an Exile: what can we ſee, but the LORD alone, he had to confide in? How was he round about begirt with miſeries? It is hard to ſay in which he was moſt unfortunate, his many inhumane Enemies, or his more cowardly friends. They of his own Religion (if they were of any) thought it more prudence to comply with a proſperous Tyrant, then to ſuccour a baniſh'd Prince; The ſons of Rome grudged him their friendſhip, who was afraid to ſhare in their ſlavery: Nay ſuch is the naturall ſweetneſſe wherewith GOD hath bleſt our Prince, and ſuch a gracious Prince hath GOD deſigned for us, that he was afraid to become a King by Conqueſt, and choſe rather to wait for the Affections, then to triumph over the Lives of his rebellious Subjects.

2. Again,

2. Again, amongst his enemies here at home, we saw nothing could befriend him: A Power seemingly invincible, a malice utterly implacable, a Confidence built upon a long and wonderfull successe; and yet certainly a conscience full of guilt, and consequently full of jealousies, and therefore most vigilant: Interests espoused in Rebellion, and therefore onely to be maintained by Injustice and Cruelty. Besides all these, a Confederacy of *Oathes*, *Covenants*, and *Engagements*, though these ('tis true) made little opposition to any thing but honesty, and Loyalty; being onely set up as meer engines of Policy, which might easily be screwed into all postures, to serve the Swearer's Interest. Adde now unto all this, on the one hand, that grand and Master-craft of Hypocricy, whereby their enemies did their best endeavours to cozen even God himselfe as well as men into a false beliefe of their Integrity and Innocence; and on the other hand the Irreligion & profaneness of pretended friends, whereby too many were throughly perswaded that a King could have no favourite but wickedness, no friend, but the profane: considering this lewd

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temper of ſpirit in too many, and a coldneſſe, an indifferency, a cowardiſe in more, we muſt needs confeſſe, *it was the* LORD's *doing.*

And certainly a very *wonderfull* Doing *in our eyes*. Hopes and expectations all dying, all Projects and endeavours failing, enemies rejoycing, flouriſhing, triumphing; friends ſcatter'd, impoveriſh'd, impriſon'd, all diſponding; the Conquerors ſitting downe ſecurely, and dividing the ſpoyle, and crying with *David's* enemies, *Ah, ſo would we have it, perſecute and take him, for there is none to deliver him*: even then God throws in the Apple of diſſention, and in pieces they fall, and a ſudden ſtorme from the North ſcatters them. An Army marches up not knowing whither; all Sects and Factions meet it, and congratulate, and know not for what; Well, the all-knowing God brings all this to an happy Iſſue; the LORD's *Anointed* is reſtored, his dying friends revived, all barking *Shimeies* ſilenced, Sectaries and Schiſmaticks confounded, *Rome* and her Children troubled and amazed. This ſurely *was the* LORD's *doing*, and *therefore marvailous in our Eyes.*

What

ns. What *Praiſes* therefore do we now owe unto God for all theſe his *Marvailous* workes? *This is the Day, which God hath* thus (as you have heard) *re-made for England*, a bright and clear Sunſhine, after black clouds and thick darkneſſe; The *Day* of our Redemption from a more then *Ægyptian* bondage and ſlavery; the *Day* of our freedome from Tyranny and Oppreſſion; the *Day* wherein our gracious *King* was at firſt uſherd into the world with a *new & miraculous* light from Heaven; and the *Day* wherein he was welcomed into his *Kingdome* by all the lights of the Nation, Starres of all Magnitudes with all the luſtre and Glory they could cloath themſelves withall. A *Day*, by the light whereof we begin to ſee our late Follies, God grant we may truly repent us of them! And our preſent happineſſe, Oh, that we could be heartily thankfull for it! A *Day*, wherein Religion begins to appear again in her own dreſſe, and all thoſe maskes and vizors, too frequently worne in the darke night of Ignorance, begin to fall off frō her face: All the Night-birds of prey and rapine begin to betake themſelves to their Holes: & the doors of God's houſe

are

are ſet wide open, that we his ſervãts may freely enter in and worſhip the *God* of our Fathers, after the manner of our Fathers, ſolemnly and decently. Twere an endleſſe task, to recount half the bleſſings of this *Day*; the ſumme of all is this, The Anointed of the LORD, whom we fear'd to have been taken in their nets, is return'd in peace.

Let us therefore be Glad and Rejoyce: be *Glad* inwardly, and *Rejoyce* outwardly, be ſo *glad*, that *God* may accept of our Joy, as an acceptable ſacrifice of praiſe and thanſgiving for his great and provident mercy, in having reguard unto his holy One: and ſo *rejoyce* that the world may ſee we are glad indeed, & acknowledg him the Author of our Happineſſe. It is moſt fit, that as the world hath ſeen us ſad, yea, perhaps too ſinfully dejected in the *Day* of our Afflictions; ſo it ſhould now behold us cheerfull and full of joy, but ſtill without ſinfulneſſe, in this *Day which the LORD hath made.*

Onely let us here beware, leſt we ſo rejoyce as to forfeit againe the ground of our joyes: In vain do we obſerve this *Day* as a *Thankſgiving-*

day, except we labour to keep every *Day* of our life henceforward *Holy-day*. It is not enough to ſay LORD we thanke thee, but we are to Sacrifice our Perſons and our endeavours to his honour and glory; returning him not onely the Calves of our lips, but the Affections of our hearts, and the labours of our hands, and the obedience of the whole man for the abundance of his mercies. Our *King*, our *Church*, our *Land* have all too long groaned under our *Sinfull* rejoycings, and let us take heed leſt all theſe ſuffer over again by our confident and preſumptuous re-aſſuming of ſuch carnall Joyes: Why ſhould it be any longer ſaid, and that with ſo much colour of truth, that *Loyalty* and *Piety* cannot dwel together in the ſame breſt? Why ſhould it be any longer ſaid to our ſhame, that *ſwearing*, & *drinking*, and *deriding Religion*, and *making a mock of Holineſſe*, are the Principall badges of ſuch as call themſelves *Royalliſts*? We know *who* and *what* they are who have long agoe publikely boaſted, that they have been the *King's* beſt Subjects and Friends, the way to confute them is not to *ſwear* they are not ſo, but to prove by our *actions* that

we

we indeed are so: and to do this, there's no way left us but to be as *sincerely* Religious, as they *hypocritically*: We may safely give leave to the *Covenanter*, the *Engager*, and the rest of a *Schismaticall* people to pretend as high as they can, whil'st we are sure we are as much as they can pretend to Let us but once *out-doe* and *out live* them, 'tis no great matter who *out-talks*, and *out-braves* us: but let us by no meanes *give occasion to the enemies of God to Blaspheme*; but whil'st we endeavour to expresse our *Loyalty* in our *Joy*, let our *joy* be most clearly manifested in our *Obedience* to *His* just commands, and in our *Conformity* to his *good* example; whose *first Proclamation* was to *condemne* and *prohibit*, and whose whole course of *life* is to *shame* all manner of *Prophaneness* and *debauchery*. Let but our good and righteous actions first stop the *mouthes* of our Enemies, and then our Righteous *God* will undoubtedly bind their *hands*, and turne their *hearts*, and make us all at last charitably and unanimously to joyne in the Praises of that great *God*, who hath miraculously restored our *Corner-stone*, and rebuilt our *Hierusalem*, and made her once more

a *City* in a fair way to be *at unity within herself*. *He* will then make our *King* a glorious *Prince*, and us happy *Subjects*, and all of us at last more happy *Saints*, when we shall all obtain *Crownes* and *Kingdomes*, and be *built* up together one triumphant Church on our *Head Corner-stone Christ IESVS*; full of all *Gladnesse*, and *Rejoycing*, and perpetuall singings, to the Honour and Glory of him that sitteth upon the everlasting Throne, who is LORD of *Lords*, and KING of *Kings*; to whom for his unspeakable mercy to our Gracious *King*, and to us his Subjects in his happy Restauration, let us ascribe all *Honour* and *Glory*, *Praise* and *Thanksgiving* now and for ever.

AMEN.